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CONTEMPT OF JURY

Much surprise has been expressed at the acquittal of Harry F. Sinclair by a Washington jury, a decision which has done much to bring contempt on the jury system as a means of securing justice. Theoretically it is an excellent plan to secure jurors who have formed no opinion beforehand, in fact, lack of bias is necessary. But where can such persons be found when a case has attained the publicity of the Sinclair case and has been ventilated in the papers for months, and has been the subject of prior investigations which have become public?

A representative of the *New York Nation* (May 9th) interviewed some of the ex-jurors in the Sinclair case and describes two of the interviews in some detail. One of the jurors, a steam-fitter aged 25 years, told the *Nation's* interviewer that "he had never heard of the Supreme Court decision, the Continental Trading Co., the Fall-Doheny case, the Sinclair contempt cases, the 'little black bag,' or the jury-shadowing episode." "I don't read the newspapers hardly at all," he said. "Maybe the comic page once in a while, or the baseball news, or a big accident, but that's all. I don't have the time. I work every day, and at night I'm out having a good time. I never heard of any of those cases."

Another juror, a 22-year-old automobile accessory salesman, was found reading up on Teapot Dome, of which he knew nothing. He had not heard of the Doheny business, or the Burns detectives, or the bonds, or that Sinclair was already under two jail sentences, or the suspected bribery of Fall, or the gentlemen staying in Paris and afraid to come home. He said:

Well, I guess it just went over my head. But why didn't the judge explain it to us? I had been told to pay strict attention to what the judge would say, and I expected him to give us a pretty clear idea of how to vote. I paid particular attention to him, but gee!—he made it harder than ever. He would go along all right on one side for a while, but then he would switch over to the other, and balance it up. I was halled up worse when he got through than I was before. The judge must have known what the Supreme Court said. Why didn't he tell us? And

why didn't he tell us all this other stuff, so we would have known what it was all about?"

In short, this young man was an ideal juror, as ignorant as a babe of what every intelligent person has been interested in for months. Perhaps this is the kind of timber the law wants for its juries, but one is prompted to wonder why, instead of all the time and trouble of summoning a panel and picking out the most ignorant and uneducated among them to make up the jury, the court did not send over to Saint Elizabeth's Insane Hospital, located but two or three miles from the court house, a requisition for twelve able-bodied lunatics guaranteed never to read the papers or to know what is going on in the world. Probably the result secured would have been just about as reliable as that obtained from twelve men whose degree of intelligence is indicated by their interests being limited to the comics, to baseball, to big accidents, and to having a good time nights.

The jury system originated centuries ago, when it was no stigma to be ignorant of what is going on in the world. There were no newspapers, no telegraphs, no railways, and London was as far from Edinburgh as it is from Peking today, if not further. Collecting a jury of intelligent yet unprejudiced persons was no difficult matter. That may still be possible in minor cases which have attracted no considerable degree of interest. But given a case which has filled the newspapers for months or even years, and which promises to present a degree of complexity such as was involved in the recent oil affairs, and you simply cannot find an average well-informed person who has not arrived at some sort of conclusion in advance. Your choice lies between persons of subnormal intelligence and lack of education and mental discipline, and the very limited class of individuals who have the judicial temperament required of a judge, men of a type seldom available for jury duty.

Times have so changed that some modification of the jury system is imperative. To think that a common mechanic, for example, an expert, it may be, with tools, or a butcher, who may be a judge of good meat, can assemble in his brain the intricacies of such a case as the oil leases, can sift the evidence, make allowance for the eccentricities of witnesses and their fallibility and form a rational decision where expert evidence is involved, is preposterous on the face of it. Given a jury of such people, swayed more by impulse than by reason, prone to take the impassioned oratory of the attorneys for real argument, and you have rather the elements of a mob than of a committee of experts. Imagine such a jury deciding the difficult question of insanity and moral responsibility; imagine a real expert, one of scientific training, having to submit to the humiliation of presenting scientific facts to the decision of a box of boors!

The United States Constitution (Amendment vi) guarantees to every person accused of a crime the right to trial by jury; a wise provision, doubtless, and one which is not likely soon to be changed. But the real problem is to select a really competent jury, or a substitute for such, a problem which is already giving much concern to the best legal minds.

To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CRITIC is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE, with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the CRITIC if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

Needed Advice to Correspondents

The other day we received an aggrieved letter from a member who had been induced to lend \$50 to a prisoner, and failing to get it back, regarded us as in some way responsible for her folly, and had her name removed from our list. And yet we have never been able to draw as much as a half-dollar from this member towards meeting our expenses. And that's but one of many similar cases.

We want to suggest to other correspondents who are on the point of being similarly beguiled to hold their money for a time and to submit these appeals to us. This is not alone for the purpose of protecting them against imposition, but also in the hope that with such examples of seductive eloquence before us we may be enabled to cultivate enough persuasiveness to divert a small portion of the funds so ill-advisedly, though generously, dumped into a hole, towards keeping the LEAGUE lodged and with sufficient funds to pay for the necessary clerks and postage, as well as printing the CRITIC. We are not asking for suits of clothing, silk pajamas, railroad fare across the continent, spectacles, false teeth or sets of the Encyclopaedia Britannica, but for just enough to meet our unavoidable overhead expenses.

Penal Notes

Flogging in Canada.—If one may judge from various reports, Canada has a habit of reversing the ordinary procedure of spanking its naughty children and sending them to bed—it sends them to bed and spans them just before rising. Prisoners are sentenced to receive a flogging, not at the beginning of their imprisonment, but just before it ends, often years after the offense has been committed. The result of this get-out-and-be-damned method is to arouse bitterness and resentment and often to undo the effect of any reformatory influences to which the convict has been subjected. The long continued anticipation of this humiliating treatment is said to be destructive of good discipline, and the incentive to good behavior, reduction of time for good conduct, is destroyed, as the convict is actually bringing the time of his beating nearer. An effort is being made to have this custom abolished, the flogging, if any, to be administered at the beginning of confinement. In either case flogging is of questionable value, as used in conjunction with imprisonment.

Anti-Gun Legislation.—Warden Thomas, of the Ohio State Penitentiary, regards laws regulating the sale of firearms as ineffective in preventing crime, and proposes the alternative of regulating the sale of ammunition. Warden Thomas is not competing for the booby-prize; he is just bidding for public attention.

The Reason for Pardons.—It is pointed out by H. R. Dwight, of the prison committee of the Association of Grand Jurors of New York County, that in New York state more persons are pardoned after they have left prison than while they are in it. The object of such pardons is to remove certain disabilities incurred by having served time in prison. In New York imprisonment automatically deprives the ex-convict forever of the right to vote or to become naturalized, and, if a professional man, of the possibility of securing a license to practice his profession when evidence of good character is required. Further it blocks one from driving a taxicab, from enlisting in the Army or Navy, from holding public office whether under the civil service or not, and from occupying any position of trust requiring a bond. Evidently such regulations may, and do, work hardship when the nature of the offense is not such as naturally to disqualify the offender in these respects. It is commonly supposed that with the termination of the prison sentence the punishment has come to an end. This is not the case when permanent disabilities of the kind mentioned are involved. Their effect is to impose a life sentence of disability for what may have been a trifling, or, at any rate, an irrelevant offense. In such cases a pardon removes the disability and enables the person pardoned to make good.

No Baumes Law for Pennsylvania.—According to an Associated Press despatch of April 6th, the general conference of criminal court judges and district attorneys of Pennsylvania has gone on record as opposing the adoption of a Baumes law (life imprisonment for a fourth offense) in that state, recommending instead heavier sentences for habitual offenders at the option of the trial judge. Among other recommendations were, giving the trial judge the right to determine whether co-defendants in a murder case shall be tried jointly or separately, and allowing a defendant in certain criminal cases to waive his right of trial by jury. Trial by jury is a constitutional right which in some states, as Pennsylvania, is obligatory, while in others, as Maryland, it is optional with the accused. In Baltimore, it is said, trial by the judge is so popular that criminal cases are greatly expedited and the congestion of the courts obviated.

Reform in French Prisons.—France, notoriously backward in penal reforms, and still insisting on the wearing of masks by convicts when they are thrown together, has made a step forward in allowing music to be played in prisons. The moral effect is said to be highly satisfactory. A facetious New York newspaper suggests attaching a symphony orchestra

to the court, with the idea of leading prisoner and witnesses to tell the truth.

Probation vs. Punishment.—Herbert C. Parsons, of the Massachusetts Commission on Probation, states that Massachusetts has not added a single cell to its penal equipment in twenty-five years, and that at this time while 6,000 persons are in confinement 20,000 are free on probation. Last year \$2,000,000 was collected from probationers for the benefit of their families, for restitution to persons injured by the offense, and in the form of fines, and this at a cost incurred by the system of not over one-fifth of this sum. Massachusetts has had probation for fifty years and has no thought of abandoning it.

Swan Song of Judge Audenried.—Judge Charles Y. Audenried of Philadelphia has retired after 31 years of service. On retiring he aired his views in the Philadelphia *Evening Bulletin* of December 30th (abstracted in the April *Prison Journal*). He said: "Prisoners should be treated humanely, of course, but prisons should not be transformed into Y. M. C. A.'s. After all, a man is sent to prison to be punished, not to learn a trade or to read books. Self-government by prisoners I consider extremely dangerous. A man or woman is usually a 'criminal' precisely because he or she is lacking in self-control and power of right judgment, and it follows that self-government is not advisable for persons who have not been able to control themselves." And more of the same sort. As the learned judge is no longer on the woolsock I shall not be guilty of contempt of court in saying that I think him a fossil and that the city is to be congratulated on his retirement. I have always supposed that persons were sent to prison for two reasons—protection of society and, as part of this, in order to learn, if possible, to become useful citizens, and that includes general and technical education. His remark about books reminds one of the lamented Warden Biddle of Leavenworth penitentiary, who would not allow convicts to read good books because they were bad men. No one ever learns self-control if denied a chance to practise it, and self-government, properly supervised, is the way to learn it. Judge Audenried would not allow one to enter the water till he had learned to swim.

Contempt of Court?—In St. Louis recently a jury sent Paul Lewandowski to the penitentiary for attacking City Jailer Primavesi with a mallet while awaiting trial on a robbery charge. A Dr. Keaney had testified that Paul was insane, and despite the judge forbidding him to express an opinion as to what should be done with him, insisted on saying that he should be sent to an asylum. For this "contempt of court" the doctor was fined \$25. One must suppose that the doctor was there for the purpose of giving expert testimony on the mental condition of Paul, and that it was the function of the jury to decide whether he knew what he was talking about. Evidently it thought he did not, or that the penitentiary is the place for lunatics. I cannot speak for Missouri, but some states have hospitals for the criminal insane, that is, for those who, under insane impulses, have committed crimes. In such institutions they are rigorously confined, but have the advantage of medical supervision such as the ordinary penitentiaries do not afford. Everybody knows the confusion and delay caused by the plea of insanity as an excuse for crime. Without doubt the existence of capital punishment is the cause of much of this, as everything will be done to save a life. When this obnoxious institution is abolished we shall hear much less of the insanity plea. The function of the court will be simply to establish the fact of the crime and attendant circumstances, and it will be left to the psychiatrists to decide the character of the institution and subsequent treatment.

Waste in Prison Construction.—Austin H. MacCormick, investigator of state prisons for the National Society of Penal Information, in an address before the Pennsylvania Prison Society (*Prison Journal*, January), refers to the entirely needless expenditure for prison construction. Prisons are constructed as if all the inmates were desperate criminals, bent

on escaping, and as if nothing but steel and concrete would prevent them, whereas most wardens recognize the fact that only a small percentage of the inmates need to be treated in this fashion, and that a relatively small stronghold would suffice for these. The present type of prison costs from \$3,000 to \$5,000 per inmate to build, and at this rate the proposed new Eastern State Penitentiary will cost at least nine million dollars. This will occupy a tract of 64 acres, to be surrounded by an insurmountable and impenetrable wall costing a million! It is stated that the architects of the famous Illinois locomotive roundhouse prison are consultants on the new Eastern Penitentiary. This will probably mean that it will be made to cost the state as much as possible. One must not forget that constructing a new prison is a plum for architects and builders with political pull, and that the public is likely to be milked to the last drop. All of the "interests" are in favor of making it as big a job as possible. All that is needed is a series of modern brick buildings and shops with no containing wall, with a small stronghold for men of the worst type, such as exists at the D. C. reformatory at Lorton, which has proved a success. One may look to the building interests for much of the persistent sentiment in favor of the bastille system. These scent the cash afar off and it loosens their tongues so that modern ideas have little show with the authorities.

What the Editor Thinks

Recently the Editor wrote to a number of subscribers for the CRITIC, suggesting that they aid in increasing its circulation either by getting new subscribers, by subscribing for their friends, or, at any rate, by sending us the names of a few persons of theosophical proclivities to whom some copies might be sent. And the response? Not by any means what was hoped for.

Now nobody knows better than the Editor that money is scarce and that many readers of the CRITIC are not enthusiastic in supporting it. He also knows that approaching others is a matter of some delicacy. But he likewise knows that some of those to whom he has written have a considerable theosophical acquaintance and not only the best of good will towards the CRITIC, but a sincere desire to see its objects accomplished. And yet they will not, apparently, take the time or trouble to think of and send us a few addresses. Why not? This he cannot answer, but it is suggested that such sympathetic readers look up that letter and take a little time in helping in this way, or, should they prefer not to do so, that they will at least explain their reasons for not doing it. The "Back to Blavatsky Movement" must be supported, and this will help the Editor in knowing what to do next.

Just Plain "H. P. Blavatsky"

Degrees and titles, like the peacock's tail, have a certain value—they lend dignity to the squawk. This principle has been exploited to the utmost in the Theosophical Society, as, indeed, is the case nearly everywhere. Annie Besant emphasizes some utterance by writing "D. L." after her name; Mr. Arundale has a string of titles fore and aft which I regret not having the space to print, while a certain estimable Mrs. Lutyens of London has worked wonders for the Krishnamurtyites with her title "Lady", wonders which could never have been effected had she been just plain Emily Lutyens. Wedgwood's degree of D. Sc. (Paris) enables him to put over the most arrant nonsense. It is the same with clothes. Where would Mr. Jinarajadasa be if he did not appear before his audiences in a white nightgown and stole? What could a Liberal Catholic bishop effect were he to set aside his multicolored and embroidered togery? We are distinctly told that even the Lord Almighty recognizes a L. C. C. potentate only when in full dress.

It is refreshing to find one who ignores all such folly, and in this con-

nection the following letter of H. P. B. is of interest. It is dated Bombay, June 12th, and published in *The Spiritualist* of July 11th, 1879:

Sir,

Be so kind as to make room in your next issue for this indignant protest of mine. Speaking of me in your leading article of May 23d, and entitled "Theosophic Thaumaturgy", I am mentioned as the "Countess" Blavatsky. Allow me to state, once and for ever, that such is not my title, nor can I concede the right to include in the long list of vices I may be possibly endowed with that of a *parvenu's* vanity. My family, on both sides, is quite ancient enough and noble enough to have transmitted to me too much pride to leave room for any petty feeling of vanity. I had to protest against this title while I was in America; have protested against it at another time in the "*Revue Spirite*" of Paris; and have just published in the "*Bombay Gazette*" of May 13th, a third protest, stating that, for reasons sufficiently specified, and not wholly disconnected with American citizenship, my name is simply

H. P. BLAVATSKY

White Lotus Day—May Eighth

For years the CRITIC has been accustomed to present an annual article on H. P. Blavatsky in memory of White Lotus Day, May eighth, the anniversary of her death. On the present occasion I propose to vary this custom by citing portions of certain letters from the Masters Morya and Koot Hoomi, which should carry far more weight than anything I could say. As to the character of H. P. B. and as to her authority to represent the Masters, these letters speak for themselves. Theosophists should bear these in mind and when they find, as is the case today, leaders of the Theosophical Society declaring that the words of H. P. B. carry no special weight or authority, that one may accept them or reject them for the statements of others, they should consider well whether these later leaders can produce any evidence to the effect that their own dicta are to be given the preference, or even a hearing on equal terms.

In an article by C. Jinarajadasa in *The Theosophist*, February, 1928, entitled "Theosophy and Theosophists," one reads (page 565):

While we may give the utmost value to "Blavatskian Theosophy," it will be utterly against the spirit of Theosophy in any way to begin to classify that particular Theosophy as having a greater value for all generations than "Besant Theosophy" or "Leadbeater Theosophy", or the Theosophical proclamations of any writer. In my imagination, the Theosophical Society is a scientific body of inquirers into truth, and not a religious body who pin their faith to any body of teaching and say that they must not diverge from it.

In her 1925 annual presidential address (*The Theosophist*, June, 1926, page 269) Mrs. Besant said:

It is only lately that a Theosophical orthodoxy has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind.

In her Presidential Address before the London Convention in 1927 Mrs. Besant "wished to remind members that neither Mme. Blavatsky, nor she herself, nor any leader of the Society, possessed any authority other than that possessed by the intrinsic merit of their words" (*Theosophical Review*, July, 1927, page 344).

Time was when Theosophy was regarded as the Ancient Wisdom, as the accumulated experiences and conclusions of ages of super-men. But that time has passed, as far as the rank and file of the Theosophical Society is concerned. Today the statements of these wise men are ignored; we are told that they have no greater inherent value than those of present day writers, and while an effort is being made to discredit the high

authority of those ancient teachings on the ground that one should think and judge for himself, and by attaching to them the opprobrious term "orthodoxy", the very persons who are thus talking are the loudest in their efforts to fasten on the T. S. an orthodoxy of another kind—the often widely different teachings of present day leaders.

The E. S. (or E. S. T.) is an inner school in the Theosophical Society, conducted by Annie Besant, and while it is not officially a part of the T. S., it proclaims itself as "the heart of the T. S.", only T. S. members are permitted to join it, it makes use of T. S. rooms and is active in an underground way in the affairs of the T. S. While it is preached to the rank and file to follow freedom of thought, in the E. S. one is taught not only *not* to think for himself, but blindly to believe what Annie Besant tells him, and implicitly to obey what she commands. One might submit without end quotations from E. S. documents in proof of this. Let the following suffice at present, quoted from the *private American E. S. T. Bulletin* for February, 1927, page 23:

As to the E. S. In that the O. H. [Annie Besant—*Ed.*] is the teacher, and as long as you are in her school, which the E. S. is, her teaching is to be followed, else why should one come into it?

The E. S., then, with Mrs. Besant as its Head, and with Mr. Jinarajadasa as a prominent exponent, is actively engaged in *private* in doing that which Mr. Jinarajadasa, as quoted above, *publicly* states to be "utterly against the spirit of Theosophy." The E. S. is boring from within to stultify this declaration of freedom of thought, not in support of the teachings of the Masters or of H. P. B., but of what Annie Besant teaches, which includes the belief in Krishnamurti as the World Teacher and incarnation of Christ, in the psychic inanities of Leadbeater, and in the dogmas of the Liberal Catholic Church, which are subversive of the teachings of H. P. B. and the Masters. In other words, Mrs. Besant and Mr. Jinarajadasa—I do not need to mention others—while openly saying—and pointing to H. P. Blavatsky—that no one person has any particular authority, are *privately* teaching that Mrs. Besant is the one and only authority.

I don't know what you call that, ladies, but I emphatically call it hypocrisy, and charge that its aim, direct, though concealed, is to discredit both H. P. B. and the Masters who taught her, and to set Annie Besant and her colleague, C. W. Leadbeater, in their place. To prefer one authority to another is a matter of taste, good or bad as the case may be; but to preach openly one doctrine and privately to inculcate another, that is a sin of the highest order, and those who do it are worthy neither of credence nor respect.

By all means think for yourself; believe, if you wish, that the Masters, high as they are, may sometimes be mistaken; but when you are dealing with matters beyond the range of your own or scientific observation, and where you must perforce fall back on the authority of others, at least ask yourself upon what such supposed authority rests. Is it on the accumulated conclusions of ages of wise men, or on the dicta of a pair of modern seers who stretched themselves on the ground one summer morning, closed their eyes and declared that whatsoever came into their heads was directly taken from the "Memory of the Logos"? (See *The Theosophist*, August, September, 1911; quoted in April *Carric*). Use as much common-sense as you would in deciding between the words of a trained chemist of years' standing and his colleagues, and the newspaper interviewer who spends an hour in his laboratory and then proceeds to philosophize.

Here follow the citations. The Master Morya, writing to A. P. Sinnett in February, 1882 (*Mahatma Letters*, page 263), says:

On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual ac-

ceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. . . . In casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H. P. B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. . . .

In a letter to A. P. Sinnett, October, 1882 (*Mahatma Letters*, page 314), Master K. H. writes:

I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature's ecstatic rapture, when meeting us recently both in our natural bodies, one—after three years the other—nearly two years' absence and separation in flesh. Even our phlegmatic M. was thrown off his balance, by such an exhibition—of which he was chief hero. He had to use his *power*, and plunge her into a profound sleep, otherwise she would have burst some blood-vessel including kidneys, liver and her "interiors"—to use our friend Oxley's favourite expression—in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud! We both laughed; yet could we feel otherwise but touched? Of course, she is utterly unfit for a *true adept*; her nature is too passionately affectionate and we have no right to indulge in *personal* attachments and feelings. You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue", holding but to appearances, we—judge but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H. P. B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many hours of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—one of her most complicated machines,—H. P. B.'s mind—and thus learn to know her true *inner* Self.

In a letter received by Col. Olcott from the Master K. H. in August, 1888 (*Letters from the Masters of the Wisdom*, Pt. 1, pages 50-56), one finds the clearest declaration that H. P. B. was the authorized agent of the Masters. K. H. says, in part:

But we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or thro' any third party. Theosophists should learn it. . . . To help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has*

everything to do. We have not abandoned her. She is not given over to chelas. She is our direct agent. I warn you against permitting your suspicions and resentment against "her many follies" to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and physical. Keep the former under your control and that of your most prudent associates, jointly: *leave the latter to her.* . . . I have also noted, your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.* It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

Here then, mind you, we have the direct guarantee, not of H. P. B. herself, but of the Mahatmas; a guarantee not transmitted through her hands, but direct—received by Col. Olcott under conditions precluding illusion or deception, while he was alone and at sea, a letter published by himself, and which was by no means complimentary to him, and which he could easily have suppressed had he been dishonest, to the effect that H. P. B. was, for the thirty years preceding and including the period of writing *The Secret Doctrine*, their *direct agent*. Admit, if you will, that left to herself H. P. B. may have made mistakes. You have but to compare what she wrote with what the Mahatmas have communicated in their letters to Sinnett and elsewhere to see that there is complete agreement. Compare, if you have the moral courage and the spiritual honesty to do so, what she wrote with what Besant and Leadbeater have written and you will find contradictions by the hundred. Such a detailed comparison has been made and is available to all who will read it. Ask yourself if you have ever seen a similar guarantee from the Masters of the authority of Mrs. Besant or Mr. Leadbeater, not proceeding from them, but through independent channels, as was the case with the letter of K. H. last quoted, and you will not find it. Nothing has come to hand but their own personal claims.

Unless similar unimpeachable claims are forthcoming for the "Besant Theosophy" or the "Leadbeater Theosophy" as we have for the "Blavatskian Theosophy" of which Mr. Jinarajadasa speaks so slightly, and which Mrs. Besant sneers at as "orthodoxy", we must continue to regard the "Back to Blavatsky Movement" not only as fully justified, but as a necessary step towards relieving the Theosophical Movement of the psychic incubus, the new Messiah and Liberal Catholic humbugs under which it is now suffering.

Some Glimpses of Piffletism

A Help to Worship in the Liberal Catholic Church; Being a Study of Her Eucharistic Service and of the Nicene Creed. By E. Francis Udny, Priest. Pp. 82. The Theosophical Publishing House, Limited, London, 1927. Price two shillings.

In his Foreword to this book the Right Reverend F. W. Pigott says that he has read it with great interest and enjoyment. So have I. My interest lies in the fact that it is published by the official publishing house of the Theosophical Society in Great Britain, and is therefore being recommended and sold to T. S. members, evidently as propaganda of the Liberal Catholic Church. My enjoyment comes from reading the book itself. To quote "Hamlet up to Date":

More things than are in heaven and earth, Horatio,
Are dreamt of in your philosophy.

Can these things be true? They must be, for, as the author says, it is based on Leadbeater's *Science of the Sacraments* and is intended for those who cannot afford to buy the latter book. Here are a few of the interesting things it tells us.

When the service starts, at a certain phrase uttered by the priest the attention of the Lord is attracted and He sends along a special angel, called the Angel of the Presence, who stations himself at the altar and responds as promptly to the words of the priest as does a brass band to the baton of a drum-major. The formation of the spiritual temple, or "eucharistic edifice", to be more exact, which, as portrayed in the beautiful picture in *The Science of the Sacraments*, looks for all the world like a transparent and iridescent jelly, or perhaps angular soap bubble, is thus effected. The angel draws subtle matter from the bodies of the worshippers and forms it into a cylindrical bag. At a signal from the priest the angel sprays force against the inside of the bag, blowing it out at the corners and thus forming the big rectangular jelly or bubble with minarets, within which the priest and congregation find themselves (page 13). It is very important to be inside this bubble, otherwise you get no blessing, and while there is room enough for all and the bubble includes the whole church and even adjacent houses if the congregation is large, if there are but few the angel cannot get enough subtle matter to fill the church, and must make it small. In this case there is grave risk that those on the back benches may not get included and may fail to receive the downpour of blessing, so they should move forward (page 9). When the congregation begins to sing "Christ is our Foundation" the angel starts laying the floor, which is a big chess board with blue and red squares. The important thing is to be *inside* the bubble if you want the full force of the divine influence. After the service is over and the worshippers are saturated with blessing, the walls are punctured and any blessing left unabsorbed flows out to the surrounding neighborhood.

This is interesting enough to suit anybody. But Father Udny proceeds to tell us that Christ was (according to Leadbeater) born in 105 B. C. and therefore could not have been crucified under Pontius Pilate, who ruled 33 A. D., which would make Christ 138 years old at the time of his death. Yet the creed of the Liberal Catholic Church says distinctly that "Under Pontius Pilate He suffered." How to explain this? Why, simply enough. Pontius Pilate doesn't mean Pontius Pilate; it is a corruption of the Greek words "epi pontou pileton", which we are advised means "on the dense sea," otherwise the astral plane (page 70). Somebody got muddled, but we may be sure it wasn't Father Udny.

And much more, for which the reader is referred to the book itself. For two shillings he can get a better idea of the idiocies of the Liberal Catholic Church than anywhere I know of, except in Leadbeater's *Science of the Sacraments*.

Religion for Beginners. By F. W. Pigott, Regionary Bishop of the Liberal Catholic Church for Great Britain and Ireland. Pp. 158. The Theosophical Publishing House, Limited, London, 1928. Price five shillings.

This is an attempt by a Liberal Catholic bishop to deduce the Universe—largely an imaginary one—from the postulate of God and with the assistance of C. W. Leadbeater and Geoffrey Hodson. It offers a sort of theological beverage sweetened with such portions of Theosophy as suit the author's ecclesiastical proclivities, and vivified with Liberal Catholic fizz. The fizz has collected mostly at the rear end of the book, where the sacraments are dealt with. From the sacraments Father Pigott passes on to the Virgin Mary, one of whose functions, so he tells us, is to assist at the procreation and conception of children, as well as at their delivery (page 143), all of which, he says, must be very comforting to those concerned, notwithstanding the fact that as a human being is born every second this ubiquitous divine midwife must be rather overworked at times. The book is very complete, the only serious omissions I have noted being Santa Klaus and the stork—the latter being replaced by "Our Lady."

There is much of goodness and beauty in the book; the writer is

clearly a lovable character and one hopes that when the time comes for him to exercise his parental functions the "Blessed Lady" will grant him more than a second of her attention. But for me the lesson which it teaches is that one may follow the deductive method and arrive at almost any sort of a universe he wishes, quite regardless of whether it exists or not. In old days philosophers and theologians had to depend on their wits and arrived at all sorts of conflicting views. We of today are more fortunate; we have C. W. Leadbeater, who supplies the "science" with the aid of his all-seeing inner eye, Geoffrey Hodson, who furnishes facts about angels, fairies, gnomes, sylphs and salamanders and the latest styles in heaven, and C. Jinarajadasa, who plays the harp. Where the bishop got his information is indicated by the bibliography, consisting of books by Leadbeater, Hodson, Besant and Jinarajadasa. We may be sure, therefore, that Bishop Pigott's book is Neo-Theosophy up to date, which means that it isn't Theosophy at all.

At the Periscope

A Glimpse of Krishnamurti.—*The International Star Bulletin* for April publishes a report of Mr. Krishnamurti's tour in India, written by his private secretary, from which I quote the following. Speaking of Mr. Krishnamurti's visit to Madura he says (page 16): "As we were about to come out, a young Hindu widow came in and began to sing a sort of mantram, a prayer to God. She had such a beautiful voice; it had such a tone of despair at her misfortune that at once the whole attitude of Krishnaji changed. He forgot all about us and nothing existed but this young widow. After about two minutes she performed certain acts and then went out. Krishnaji followed her and we followed him. She had to go in another direction. Krishnaji hesitated—he wanted to follow her, to go where she was going. He seemed to identify himself entirely with her, and it was beautiful to see how completely the incident had changed him. He was very preoccupied on our way home; when he reached there he went up to his room and wrote a poem, 'Madura.' Clearly the young Jesus needs watching. There are lots of young widows around, some with beautiful voices, and, what's more, with plenty of money, and his 'Beloved' may have reason to be jealous.

Reforming Adyar.—The Right Reverend George S. Arundale, having been elected General Secretary of the Indian Section, T. S., has moved to Adyar and, if one can judge from the March *Theosophist*, is starting to reform everything, right and left. Seemingly he has assumed editorship of *The Theosophist*, as the editorial section of this issue bears his familiar initials. The Adyar Lodge has "inaugurated a number of groups for the service of Adyar, so that life at the Society's headquarters may be happier and more efficient." There are eleven of these groups, "Friends" of this, that and the other, from guests, art, sanitation, to children and animals (page 664). This is admirable. Then he has taken up a scheme for theosophizing the Indian home (page 666). Everything from cellar to garret is to be theosophized, and this, too, is just fine. Further, he has invented a new science, Theosophysics (page 667) which, doubtless, will be followed by Theosopharmacology, Theosoeugenics, Theosogynaecology, and what not. In fact, it would seem that the benign bishop is out to paste the theosophical label on every branch of human knowledge. As he says (page 667): "It is beginning to be realised that Theosophy must not merely be in our minds and in our feelings and actions and speech, but equally in our furniture, in our pictures, in our kitchens, in our food, in the form of our homes, in every detail of our daily lives in their most physical aspects. . . . If Theosophy makes less headway than it should here and there, let us try less precept and more example. . . . An ounce of living is worth a ton of talking. There must be less Theosophistry and more Theosophy." This is excellent, and one

can only regret that Dr. Arundale has not given us more of the same in this issue instead of devoting twelve pages to describing his American tour for the *n*th time, and telling us that "America's President" is L. W. Rogers. The bishop himself does not boast of a home, but he has made a good beginning by acquiring a pretty wife and a wardrobe full of multi-colored ecclesiastical raiment.

Movements of the Sages.—Mrs. Besant has cabled Mr. Rogers: "Regret cannot visit America." This is the end of her promise to spend at least three months in America this year. Indian politics is the reason advanced, but possibly the failure last year of her Pond lecturing adventure may have something to do with it. Mr. and Mrs. Rukmini Arundale will be detained in India by the effort to theosophize the Indian home. Mr. Jinarajadasa has cabled Mr. Rogers that he will be at the Chicago convention July 14-18, where he will deliver the convention lectures, but that he must return immediately to Australia. Previously it had been announced that he would visit South America. Just what the pressing business in Australia is, is not revealed, but this summer America will not be blessed by the presence of a single arhat, unless Mr. Krishnamurti can be designated as such. He will run the Ojai camp meeting all by himself, Liberation counter included.

Mrs. Besant Starts a Holy Family.—The *Times of India* publishes a report of the South Indian Theosophical Conference recently held at Adyar, which it is hoped to present in full shortly, from which it appears that Mrs. Besant announced the discovery of "The World Mother", a great spiritual being and female counterpart of "The World Teacher." This exalted lady has appointed Mrs. Rukmini Arundale as her earthly representative, who will immediately start a journal devoted to the new cult, which is to be fathered, or mothered, by the Theosophical Society. This is encouraging. Bishop Piggott of the Liberal Catholic Church has already declared the Virgin Mary to be the "World Midwife". With the addition of a "World Wetnurse", a "World Nursemaid", and a "World Cook", the plans for a rapidly growing Holy Family will be complete.

Another Old Catholic Bishop Gone Bad.—The Most Reverend Arnold H. Mathew, archbishop of the Old Catholic Church in Great Britain, was not always prudent in selecting his staff of bishops. One of these was the notorious Willoughby, later co-parent with Wedgwood of the bastard Liberal Catholic Church, and distinguished chiefly by his record as a sodomist and theological swindler. Another of Archbishop Mathew's staff has gone bad, according to a report in the London *Express* of February 21st. The Right Reverend Francis Bacon, consecrated as a bishop by Arnold Mathew, who had himself appointed Archbishop of the Old Catholic Church after Mathew's death, resigned from that position in 1920, and became a curate in the Church of England. He has now, at the age of seventy, been sentenced to fifteen months' imprisonment for carrying on a fraudulent mail order business under the name of "Dr. Hannah Brown", selling noxious, or at least valueless, drugs to expectant mothers. If Mathew was at times deceived, he at least promptly fired Willoughby on discovering his character, and was too astute to be taken in by the notorious Wedgwood, now one of the pillars of the Liberal Catholic Church.

Crucifixion of Krishnamurti.—Professor E. Marcault, who has the job of running the English section of Mrs. Besant's world university, and who therefore must boost Krishnamurti, willy-nilly, told the London Order of the Star, December 11th, that "History repeats itself, and if today a new message comes from the Divine it is very likely that this message will once again be ridiculed, and that the bearer of the message in one form or another will be led to some Calvary and there be crucified." The illogical implication is that if a message is ridiculed it is divine, and that if the bearer thereof is crucified he is likewise divine. As for Krishnamurti, it

is not his old time message which is being ridiculed, but the air of supreme importance he assumes in calling himself the World Teacher for giving what the sages of all times have taught, while as for his crucifixion, he is having the time of his life, a time which the son of a millionaire could hardly surpass.

Reported Liberal Catholic Movement.—An Australian correspondent writes: "There is a movement in the Liberal Catholic Church, apparently engineered by Wedgwood, Pigott, Cooper and Tetterer, with the object of ousting Leadbeater and running the church apart from the T. S. and Star. The idea is that the church is now strong enough to stand alone and that if the church sympathizers could be induced to abandon all the rest and cleave to the church it would be able to stand alone." The same story is told in an article in *Sydney Truth* of March 18th. The four gentlemen mentioned are bishops, while Leadbeater, who is presiding bishop of the whole church, has been an obstacle in its progress, at least in Australia, where his evil character is publicly well-known, thanks to the exposures by the late T. H. Martyn, *Dawn*, and the Sydney police department, and the indefatigable efforts of the Sydney press, especially the newspaper *Truth*. By ousting Leadbeater, who might be retired as Bishop Emeritus to save a scandal, much of the pseudo-theosophical bunkum of which he is the parent could be dropped, and the way paved for possible ultimate union with the Roman Catholic Church, with which Theosophy, or anything savoring of it, is anathema. The Liberal Catholic Church is already practically Romanist except in not using Latin in its services and in not recognizing the Pope as its head. The latter is a small obstacle, as it will be remembered that its first declaration of principles and constitution, signed by Wedgwood (*Occultism of the Mass and the Old Catholic Church Movement*, Krotona, 1918, page 90) states that "To be an 'Old' Roman Catholic is to be a true Roman Catholic within the Church of which the Pope is Patriarch." And further (page 97): "It regards the pope as the Primate of Christendom and Patriarch of the West." Later, when it was found that this attitude might create scandal, and in order to facilitate the rape of the Theosophical Society, these words were omitted and the name was changed from "Old Catholic" to "Liberal Catholic" Church. Can the leopard change his spots?

Notes from the Antipodes.—According to *Sydney Truth* of March 18th, astrologers have predicted the death of Annie Besant and C. W. Leadbeater next October. The same issue is responsible for the statement that the famous Balmoral Beach amphitheater erected through the efforts of the late Dr. Mary Rocke, at which the Lord was to make his appearance, is now for sale with no bidders. It is further stated that Leadbeater's Liberal Catholic Church in Sydney was recently struck three times by lightning, the gates were wrecked and Leadbeater's vestments scorched. This was a plain accident, not an Act of God, otherwise Leadbeater would have been in them at the time.

Making the E. S. Liberal Catholic.—Annie Besant, Outer Head of the E. S., has just established a Liberal Catholic "Discipline" in the E. S. I am in possession of the strictly "private" announcements to this effect by Mrs. Besant and Mr. Warrington, and hope before long to make them strictly public. Members of the Theosophical Society and others should know what is being done by Annie Besant in the name of the Master who proclaimed that "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind" (*Mahatma Letters*, page 57). It is not Annie Besant for, but Annie Besant against the Masters, and it is time people should know it.

Remittances from British Lands

Readers of the *Critic* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on *London* banks, *blank* (not filled in) British postal orders, or British paper currency. *British* postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *Critic* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

Important New Reprint of "The Voice of the Silence"

There has just been issued a new reprint of the original edition of H. P. Blavatsky's *The Voice of the Silence*. This is a faithful reproduction of the London edition of 1889, published by H. P. B., only a few obviously typographical errors having been corrected, and is identical as to pagination and even cover. It is printed in Peking under the auspices of the Chinese Buddhist Research Society, by Alice Leighton Cleather and Basil Crump, of the Blavatsky Association, and is endorsed by the Tashi Lama of Tibet, who contributes an interesting communication. In the supplementary editorial notes by Mrs. Cleather and Mr. Crump will be found the clear proof that H. P. B. obtained this work direct from original sources, and that it is not of her own devising. It is therefore unique, and should be in the hands of all lovers of *The Voice of the Silence*.

Price, from The O. E. LIBRARY, limp cloth, \$1.00.

In Defense of H. P. Blavatsky

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky. By *William Kingsland*. Paper, 60 pages. The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. LIBRARY.

As the Hodgson report to the Society for Psychical Research is still often referred to as being positive proof that H. P. B. was an impostor, Mr. William Kingsland of the Blavatsky Association, and author of *Scientific Idealism*, has undertaken a critical analysis of the report and of M. Solovyoff's book, *A Modern Priestess of Isis*. The brochure should be in the hands of everybody who has occasion to defend the memory of H. P. B. against still current slanders. It may also be obtained for 1/8 from the Blavatsky Association, 26, Bedford Gardens, London, W. 8.

Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are *genuine* theosophical books, by H. P. Blavatsky, and are authorized and undoctored versions, as far as such exist. Books marked (L) will also be loaned.

Blavatsky, H. P.—Isis Unveiled. London edition in 2 volumes (L), \$10.25; Point Loma edition in 4 volumes, \$12.00.

The Secret Doctrine; photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.

A Key to Theosophy; reprint of the original and *only authentic* edition, (L), \$2.00.

A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.

A Theosophical Glossary, \$2.00.

The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London), (L), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

The Voice of the Silence, Peking edition, 1927; *only authentic reprint* of the original H. P. B. edition of 1889. Limp cloth (L), \$1.00.

Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50.

Nightmare Tales (L), \$1.25.

Five Messages to the American Theosophists, paper, \$0.25.

Five years of Theosophy (L), out of print.

Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.

Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.

A quotation from H. P. B. for each day of the year.

The Letters of H. P. Blavatsky to A. P. Sinnett (L), \$7.50.

Transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. H. P. B. as revealed by herself.

Au Pays des Montagnes Bleues, paper, \$0.90.

In French only; translated from the Russian of H. P. B. A book of travel and adventure.

Students of H. P. Blavatsky should also read:

The Mahatma Letters to A. P. Sinnett (L), \$7.50.

The letters of Masters M, and K. H., transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. The most important theosophical book of this century.

Corruption of Original Blavatsky Texts

A set of CRITICS containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Don't believe what others tell you. Get the facts for yourself by reading these.

A Book of Travel by H. P. Blavatsky

Au Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

Headquarters for "Back to Blavatsky" Literature

The O. E. LIBRARY is headquarters for all books by and on H. P. Blavatsky, and supporting the original Theosophy taught by her and by the Masters. The lists constantly published in the CRITIC are unsurpassed in completeness. Write to us for lists, and subscribe for the CRITIC, 50 cents a year.